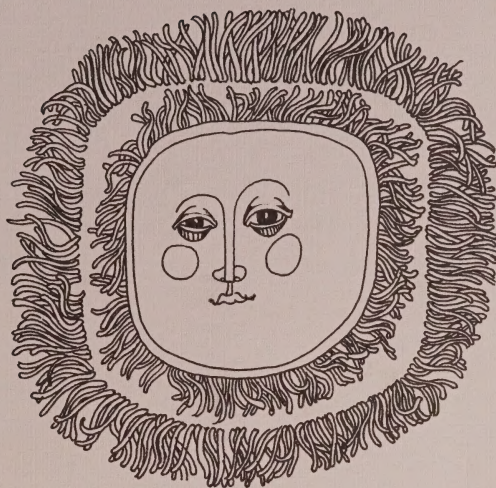


The WHOLE CHURCH BODY



BOOK

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GRALLEY/Commission on the Laity

I AM
THE VINE



AND YOU
ARE THE BRANCHES

The **WHOLE CHURCH BODY BOOK**

A MANUAL of LAY MINISTRY
for UFMCC

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A FEW WORDS of INTRODUCTION...

It belongs to the laity to manifest the immanence of Christianity by throwing themselves into the business of this world and acting there like Christians.

JACQUES MARITAIN, *Questions of Conscience*, 1938



The laity must above all have a conviction...not only of belonging to the Church, but of *being* the Church.

POPE PIUS XII, *Address*, 1946



It is by giving the laity wider and wider responsibilities, and by associating them ever more closely with the work of the hierarchy, that the profound transformation indispensable to the Christianization of the modern world will be brought about.

EMMANUEL SUHARD, *The Church Today*, 1953



The relations between the Church and the world demand the presence of lay apostles. The *consecratio mundi* (consecration of the world) is in essence the task of the laity.

POPE PIUS XII, *Address, Second World Congress of the Lay Apostolate*, 1957

When laypeople are kept in tutelage and treated more or less as children, they become as indifferent to the Church's faith as to its life.

YVES CONGAR, *Laity, Church, and World*, 1960



The layperson is at the frontier where the church meets the world. It is (the laity) primarily who must penetrate the secular order with the Gospel.

ROSWELL BARNES, *Under Orders*, 1961



Laypeople are members of the people of God called to a total ministry of witness and service in the world. This is what in the New Testament sense a layperson is.

GEORGIA HARKNESS, *The Church and Its Laity*, 1962



Not only do laypeople, by virtue of their state, have experience and competence no priest can hope to have, but it is also true that some laypeople can be found to have a greater knowledge and understanding of the mind of the Church, as well as a greater sanctity and closeness to God, than many a priest.

PAUL-EMILE LEGER, *Sign Magazine*, 1962

From the viewpoint of the layperson steeped in recent Catholic thought, possessed of the critical faculties [of a] university training, zealous to use his[/her] talents in the service of the Church, eager to bring his[/her] faith to bear on secular life, much of what is seen in the Church can only be depressing, frustrating and disillusioning.

DANIEL CALLAHAN, *The Mind of the Catholic Layman*, 1963



The lay[person] is urged to be a free[person]; but if [s/he] observes how reliant some bishops and priests are upon docile lay [people], how alarmed they become when faced with even a respectful challenge... then it is difficult for the lay [person] to believe that much store is set by freedom within the Church.

DANIEL CALLAHAN, *The Mind of the Catholic Layman*, 1963



The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and ordering them according to the plan of God, "called there...that they may work for the sanctification of the world from within as leaven... As those everywhere who adore in holy activity, the laity consecrates the world itself to God."

Constitution on the Church, SECOND VATICAN COUNCIL, 1964

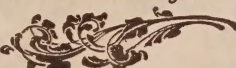
A FEW MORE WORDS:

If the church is to be whole, laity must take its place beside clergy as a true partner in a common mission. This book attempts to help cement that partnership by equipping laypeople with their history, identity, ministries, and tools for effective participation in this fellowship. *The Whole Church Body Book* is for clergy as well as laypeople; it is dedicated to our joint participation in the ministry that transcends collar or position — the service in the name of the church to which we have both been called.

HISTORY OF THE LAITY



ften the story of the church we're told is the story of popes, priests and kings. Do you know we *as laypeople* have a history, as well? Not of just a few outstanding layfolks like St. Francis of Assis, an unordained lay brother, or Calvin, but whole lay movements that have struggled, heroes who have fought and martyrs who have actually died so that you might know you are the church. For much of the history of the church runs a parallel history of lay and clergy people struggling to restore the laity's dignity in- and identification as- the church. Here is your history:

I n the beginning, all Christians were lay Christians. The Christian community was a *family*; it met in homes, shared meals, often lived together for periods of time. *Cleros* is a greek word meaning "inheritance." In those days it referred to men and women who shared in God's inheritance of redemption and glory; there was no thought of a separate body of people set aside as "clergy."  As a matter of fact, conventional priesthood was not an ideal of this community. The only mention Jesus had made of a priest was in the unflattering parable of the Good Samaritan, when a priest was too "busily religious" to stop and help the man bleeding in the gutter. The early church was scrupulous to avoid this example. It was a socially active community and, while everyone had different tasks according to different abilities, every one shared the same word for themselves: all people were *LAOS*, "the People of God." *LAOS* is the root of our word *LAITY*.

Here was a revolutionary community where rich and poor, Jew & Gentile, women and men shared a faith and a mission that made them family to each other. The People of God recognized and valued their diversity. They took as their symbol the pineapple, using it to decorate doorways and rooms where they met. To these people, the pineapple symbolized the separate facets bound together on one globe, the pineapple represented *diversity in unity*. Here were incredibly diverse peoples also bound together in one whole for the first time, all being different, all able to be themselves, yet one in spirit. In every church, in every time, the laity has always represented diversity in unity.



When there was a dispute in the early church, Scripture tells of how a congregational meeting was called. The community had been actively distributing food to people in need (a "meals-on-heels" program, if you will), but the Greek widows, the Greeks complained, were being discriminated against. So the Apostles asked the congregation to elect seven people (notice they didn't just appoint them!) to take care of the matter. Because their responsibility was food distribution, these seven were called "table servants" or "deacons."

stirred up and stoned him to death. Someone who stood by the sidelines watching this terrible event was Saul of Taurus. Agonizing that he had condoned the persecution of faith-filled Christians like Stephen, Saul converted and became Paul. What a powerful witness Stephen had made! What an impact it was to have on Christianity! Now, was Stephan a layperson or a minister? To these Christians they were one and the same! To be one of the LAOS, the People of God, was all the honor and privilege and *responsibility* one human being could have!

Foremost among these first deacons was Stephen, a fired-up Christian who wasn't content to complete his assignment quietly. He preached as he crossed the countryside and preached so fiercely that crowds became



Passionflower (*Passiflora carulca*).

As "table servants" distributed food and aid and are translated "deacons," so were there "overseers" to watch over groups of families. "Overseer" is translated "bishop." It's important to understand that despite familiar titles that denote a kind of status to us, New Testament writers had no intention of creating special offices of ministry. Using "names" of ministry as a metaphor for its service, they were simply describing functions of ministry.¹ They simply described people by how they served. And besides deacons and bishops, also recognized were readers, singers, acolytes, interpreters, doorkeepers, and many more. Because these were not fixed offices, there was much fluidity of terms. Paul, for instance, is called a "deacon"² and Jesus himself is alternately called a "bishop"³ and a "deacon."⁴ Such terms, again, were a matter of service rather than status. Further emphasizing everyone's commonality, Paul writes of even "the bishops alongside the saints [term of the day for the ordinary Christian!]"⁵. Despite a diversity of gifts, hence, a diversity of ministries, all people were still LAOS, the People of God.⁶



Nelumbo (Nymphaea lotus).

Strange as it may seem today, those first-generation Christians did not anticipate a second generation. Instead, the expectation was very strong that Jesus would return at any moment to claim the faithful and destroy the unbelieving world. This was called *parousia* and, needless to say, it had a little something to do with the phenomenal boom of the early church. But when the converts kept coming and Jesus did not, a way had to be found to organize all those third and fourth and fifth generation Christians. The Church had to shift its gaze from the skies to the earth and structure itself for the long haul.

This shift from intense heavenly expectation to earthly entrenchment is crucial to our understanding the laity.

As the Christ-event receded not just years but centuries into history, "authority" became a focus of the Church. A connection was needed, a line of authority that could be traced back to Christ and extended into the future was needed to insure a "true beam" upon which the Church would build its earthly empire.

Ordination became that line.

Although the *Didache* (a manual of ministry) as late as the second century A.D. echoed Paul's claim that bishops were "alongside" other Christians, bishops were soon not alongside anyone but exalted as representatives of the apostles themselves. They ordained each other as a way of conferring the authority of the apostles upon themselves. When the office of parish priest developed to oversee individual congregations, bishops transmitted some of their own status by ordaining them as well.

Ordination, therefore, took on a radically new significance. Whereas hands had been laid on Stephen as a blessing for his mission, the act now designated an honored position in a continuing line of authority. This connotation is not scripturally-based, yet it was instituted with all the fervor of divine decree. Ordination, then, was driven into the Church like a wedge. It bestowed a sanctity no layperson could hope to possess. Far from the New Testament church in which the People of God shunned status, the laity suddenly was in a class by itself. And, in the eyes of a Church now supersensitive to "authority" and being "authorized," this new class of unordained persons seemed something of a non-entity.

At the same time a major threat to the Church's claim to authority came from within—the persistent variety of thought as to who Jesus was. Some thought human, others thought divine, with various divine/human theories in between. We know such theological debates exist to this day. But the developing Church sought to consolidate its power and authorize a standard creed. In 325 three hundred bishops convened in Nicea and, after bitter debate and skillful politicking by Constantine and Athanasius, the Nicean creed was the result. It was altered again in 381 and followed by more controversy, marked by disorder and utter lack of Christian charity. The feuding resulted in a schism in 431 that separated the Egyptian from the "orthodox" churches, allowing single "authorized" creeds to exist unchallenged within each. Heresy (Gr. meaning "choice") was outlawed.⁷

As an earthly institution the Church was centralizing. It needed a single Head to rule and direct, to proclaim the single, authoritative interpretation of scripture and reveal God's single, authoritative Will to the Church. Since the 3rd century the bishops of Rome had claimed for themselves a primacy among bishops. But in 451 at the Council of Chalcedon, six hundred-thirty bishops convened and elevated the "bishop of Rome, Leo I, into the supreme institution of Pope. They are reported to have unanimously exclaimed, "What Leo believes, we all believe! Anathema to him who believes anything else! Peter has spoken by the mouth of Leo!"⁸ The Pope now ordained the bishops, the bishops ordained the priests and the whole Church faced one way for guidance like compass needles pointing north. The pyramid of authority was complete.

While the rest of the world was fraught with turmoil, the Church was secure. Imperial Rome had crumbled, much of Europe had been sacked, whole legacies of culture and knowledge lay in ruin. The Church, by the power of God and the solidity of its structure, held fast and emerged triumphant.



The Cornwort (Fam. Primulaceae)

¹ "Ministry," *Encyclopedia of Religion and Ethics*, vol. 8, p. 662

² Col I:23,25

³ Co 3:6, 6:4

⁴ Eph 3:7

But for all the benefits of that structure, we must see clearly how it profoundly altered the original Church: The community that had once valued its diversity now sought uniformity. The family that had once prized its "common touch" and lack of status-seeking now comprised the most rigid hierarchy in the world. And the People of God who were once the Church were now definitely beneath that hierarchy, unordained and therefore without authority, without identity, without ministry and without its past.

From this subordination the laity has never fully recovered and for this reason this history needs to be understood.



Crown Imperial (*Fritillaria imperialis*)

The Middle Ages mark the institution of our most damaging images of laypeople. When we understand that this is also the time of the classic conflict between Church and State, it becomes easy to understand how the laity suffered its lowest blow yet.

The secular state had recovered and was prospering. It offered different gains and required different allegiances than did the Church. It was viewed as a competitor and natural enemy.

For all the Church's condemning the state's earthly investments, it has to be noted that at the same time the Church held similar investments. As the state raised up its hierarchies, territories and fortresses so did the Church raise up its own hierarchies, papal states and cathedrals. No longer expecting to momentarily exit society, the Church was now fully equipped to rival it.

The wedge that had been driven between clergy and lay now expelled the laity altogether. The dictum of 3rd century patriarch Cyprian had become doctrine: *Extra ecclesiam nulla salus*: outside the Church there is no salvation. The Church could not exist without its priesthood, Cyprian declared. The clergy were the Church and the keepers to the keys of heaven and hell.⁵ As the clergy were the citizens of the Church, so the laity were denizens of the sinful secular state.

No longer being a part of the Church, layfolks now "went" to Church where they played a role as passive spectators:

The clergy preached; the laity listened.

The clergy "performed" the service; the laity watched.

The clergy taught and read from the Bible; the laity, without Bibles and largely unschooled, learned not only what the Bible said but what it meant.

The clergy distributed the Eucharist (withholding the Communion cup); the laity received it.

There was no opportunity to be active, to respond or participate in a significant, non-uniform way, a thought that laypeople might have the gift to preach or knowledge to teach or could bring the Church outside its Gothic shell into the world. As if a poignant symbol of this division, even the Body and Blood of Christ was separated between the house of clergy and the house of the laity: only clergy received both.

The chasm between clergy and laypeople has never been deeper or more profound. Clergy represented the only fully Christian and truly "good" life possible. By their divine calling they were intrinsically superior to their parishioners. It might well be argued (and since Medieval times it has been) that this is well and good as any layperson wishing to live their faith more fully might do well to consider this a call to clergyhood. But this supposes that Jesus meant to convert people to clergyhood rather than to Christianity.

Were the whole of active, vibrant Christianity meant to be clergy and the Body of Christ one, uniform member rather than many diverse and equal members (of which clergy are one), the conversion of the world would be folly. Indeed, the Medieval Church often confused "Christianization" of nations for mere subordination of those nations to its own cleric hierarchy (which it considered the only true manifestation of the faith). Such confusion of power and position for the humble servanthood of Christ is a malignancy. It has, unfortunately, visited the Church many times, but never so pervasively as during the Middle Ages when it placed the Church in extreme imbalance.

The Church proudly withdrew from the world in which it had been purposely placed. It tore the sacred from the secular when Christ had clearly found them within each other. It sharply contrasted clergy and laypeople, characterizing the secular world as a "veil of tears" and exaggerating its own righteousness to the point of hypocrisy. The Church was a "cleansing center" in a contaminated world, a center to which the laity must regularly return but never could identify nor truly belong.

For all its mass, the Church was imbalanced and not whole. Centuries before the Reformation, God began to send a few good people to tip the scales.

⁵ "The most common term for members of the Christian brotherhood [*ekklesia*] was 'saint'; and the 'saints in Caesar's household' were as much a part of the Christian ministry of witness and service as were those charged with the particular responsibility of being deacons, presbyters or, in the latest New Testament writings, bishops." Harkness, *The Church & Its Laity*, p. 27

⁶ *ibid.*, p. 45

⁷ *ibid.*, p. 51

⁸ Acts 6:6

⁹ Harkness, *op. cit.*, p. 54

OUR HEROES

PETER WALDO, a wealthy merchant of the 12th century who firmly believed that the Bible is the sole rule of faith, obeyed the literal charge of Matthew 19:21 and sold all he had for the poor. He and others of his conviction felt called by God to go about two by two in poverty and fasting, preaching and denouncing the church. He established a new church that was entirely lay, called the Waldensian Church. This tiny symbol of creative tenacity is still a member of the World Council of Churches to this day.

JOHANNES TAULER & GERHARD GROOTE were devoted and eloquent preachers of the 14th century who strove to change the church by reforming it from within. They were leading figures in a fellowship called "Friends of God." Centered in Germany and living in the world without monastic vows this group was composed of both clergy and laypeople, living together in simplicity and as equals. They all devoted themselves to preaching, devotional study and to service. Their influence led to other organized lay-clergy groups, such as the "Brethren of the Common Life" in the Netherlands.

JOHN WYCLIF & JOHN HUSS represent a third type of Pre-Reformation protest in the late 14th century. Wyclif is now well-known for his translation of the Bible into English. But in his day he was infamous for his organizing "poor priests" — unordained, lay people who would preach and bring the Gospel out to wherever people lived. His position at Oxford was revoked and Wyclif was severely condemned for this activity but he fared better than friend and disciple John Huss. Huss, like Wyclif, saw the laity as well as clergy essential to the church and protested a hierarchical and priest-centered church. Huss gave the Communion Cup to the laity; for this he was burned at the stake in 1415.

What we can see in these and the many other Pre-Reformation movements like them is that when ever the emphasis is on ecclesiastical structure there is a deep chasm between clergy and laity. But where it is on service, the inner life of the individual, the study of scripture — clergy and laity work together as LAOS, the People of God.

MARTIN LUTHER, a Roman priest, nailed open the door through which swept the Reformation. Important political issues surround this revolt but ecclesiastically and philosophically, the Reformation was for and about ordinary people. The laity's place in the Church had to be restored if the Church was to be whole.

LUTHER overturned Cyprian's sacerdotal doctrines by declaring it was not solely clergy who comprised the church but its responding people. He held up the priesthood of not a few but all believers. He affirmed the essential goodness of all occupations and trades, making a radical break with the idea of the natural superiority of the cleric life. Because all believers are priests, he declared, they have direct access to God, are justified by their own faith, have the God-given right of judgement and therefore need not recognize priests as their intermediaries to God or the Pope's exclusive right to interpret scripture. Luther gave the Communion cup to the laity.

THE PRIESTHOOD OF ALL BELIEVERS was central to the Reformation but was eclipsed by other political consequences of that revolt for centuries. It was sparked to new life during WWII when Hitler, wanting to crush resistance in the churches of occupied areas would have mass arrests of clergy. Laypeople rallied, not only maintaining all the functions of the church, but they kept the fires of resistance alive in the name of the church as well. Interest was renewed in that ancient church that recognized diversity of service within an equality of status; both Protestantism and Catholicism are dealing with the revolutionary idea ("revolutionary" for 2,000 years!) that laypeople, the body of the church, don't have just "function" or busywork but ministry in the church. Centers like those lay/clergy communities of the Pre-Reformation have sprung up in Europe and the United States (among them the *long Community* in Scotland, *Kerken Wereld* ["Church and World"] in Holland and *LAOS House* in the U.S.).

Our history, from our origins as LAOS, our subordination in the Middle Ages, and our restoration in the Reformation, is alive. It throws light on our present. We who are laity have roots, have identity and have a destiny many have struggled to illuminate for us: we are the Church; we have work to do.



medieval church vs reformation church

- | | |
|--|---|
| <ul style="list-style-type: none"> • The church is clergy-centric; • Clergy are the church • Only clergy minister • Laity is passive • Ministry is status-oriented • Laity & clergy are far apart; their differences are stressed. | <ul style="list-style-type: none"> • All Christians are the church • Every-member ministry • Laity active • Ministry is service oriented • Laity & clergy are partners; their cooperation is stressed. |
|--|---|

which is your church?

UNDERSTANDING LAY MINISTRY



MINISTRY IS FOR ALL PEOPLE

Despite some of the messages the church has sent us, Jesus did not say, "Become a clergy person and follow me." Jesus called people as they were, where they were to give of themselves to each other. Clergy have a specific ministry in Word & Symbol to encourage each person to answer Jesus' call. But traditionally the church has seemed to believe lay people really cannot answer as lay people. It has found it easier to have lay ministry parody the special titles and station of clergy, even to the point of "dressing it up" to look similar. The trouble with this is the unsaid message that ministry is only for "special" people or, worse, for only a few. Ministry is for all people. The greatest mission of the church is not to "elevate" people into the ministry of the clergy but to equip all people for their own ministry. With only one pastor to a church, how can all this be done?

MINISTRY MAKES MINISTERS

It's a beautiful fact that ministry begets ministry. Juan Carlos Ortiz writes of meeting a great-grandmother who had raised a family of over two hundred people. "How can you care for so many?" asked Juan Carlos. "How did they all get fed, clothed and educated?" "Oh," she said, "I only took care of six. And each of those six took care of six." By this system of multiplication, each member of this huge family was both cared for and able to care for others. A pastor might well ask how they can possibly make fifty or two hundred or five hundred ministers out of their congregation. Jesus himself took just twelve and taught them well and told them to go and make more disciples, just as he had done with them. If we insist ministry is a *position* and only one or two are able to be Jesus-like and carry it out, how different are these few from babysitters, surrounded by a hundred or five hundred babies who will never grow up? Perhaps the babysitters need to grow a little, too. Otherwise how stunted the Body of Christ becomes. How exhausted and bitter those few will be! And how unfed is the rest of the family, neither well cared for nor learning they, too, can minister to the family.

GOD IS CALLING THE LAITY TO GROW.

Jesus always likened the Kingdom to vines, seeds, yeast - things that change, that grow, that are dramatically *alive*. Paul wrote, "do not be as children - but *grow up* in Christ!" The church is a place we grow into the people God wants us to be, our better selves. Some of us may grow into clergyhood, many more of us will grow as laypeople, but all of us grow into *ministry*. All this means is that as we better understand we *are* the church, we *are* the Body of Christ, we find our own place in that Body.

GOD MAKES OUR MINISTRY CLEAR.

The activities to which the People of God are called are infinite. These may be directed to the church, helping build up the family there in innumerable ways. Often, they are *outside* the church - in the streets or workplace, in shopping centers, on highways. Wherever we go, we are often called to respond in some loving way to simple or not-so simple needs. We may respond alone or join others in team ministry, such as in board or congregational meetings or district lay meetings (mtgs conducted by your district lay rep for discussion of lay ministry). God's will should always be sought.

THERE ARE NO 2ND-CLASS CITIZENS IN THE BODY OF CHRIST.

We are all able, by the grace of God, to be true ministers of the church. God doesn't require we be perfect first, doesn't ask that we have our insecurities or short-comings worked out; God uses us *where* we are, *as* we are. If there is one thing we certainly share with our clergy, it is our human-ness. We need to lean on each other, support each other by our varied strengths, learn from each other. When clergy and layfolks share common ground and work together as *Laos*, the church is whole.



WINNERS face up to the challenges in life. They are affirmative, say yes to life and find joy in doing and achieving - while losers tend to be negative, sour, cynical and failure-oriented.



When you choose to be a winner you are then opting for...

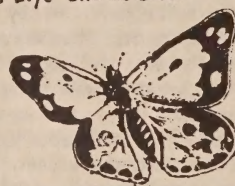
- ...achievement of long-term objectives over immediate gratification
- ...doing over dreaming
- ...actualization over potentiality
- ...unknown success over unknown failure
- ...maturity over immaturity
- ...construction over destruction
- ...life over death
- ...substance over appearance
- ...truth over lies
- ...joy over misery
- ...fulfilment over frustration
- ...positivism over negativism
- ...realism over romance
- ...clarity over haziness
- ...planned effort over luck
- ...responsibility over irresponsibility

In short, losers tend to be people who are having difficulty in growing up. They cry sour grapes because they cannot reach the grapes themselves.

God is calling us to be Christian Winners - Doers not onlookers - Active participants in this world and life which God has created.

We, the Laity of MCC, can and will accept the challenges of life and be bold winners in Christ!

(-from the Great lakes district newsletter composed by Jackie Walker)



BELOW are a few of the many ways layfolks have chosen to serve their churches & districts. On pg. 23 several of these major programs are further explained and resource people listed.

Bar ministry	District lay taskforce	Beginning new works (lay teams starting new congregations)
District and local newsletters	Conflict Management workshops (for resolving stress in the church family)	Recreation
Counselling	Adult Bible study	Workshops on the laity
Signing worship for deaf	Preaching	"Ministering to Ministers"
Hotline	Visitors committees (greeting and follow-up)	Lay worship coordinators
Retreats (planned & led)	Fundraising	Christian social action
New members' classes	Lenten families	Prayer groups
Sunday school	Lay-planned and led worship	maintaining "Excel", an exercise in Christian living
Speakers bureau	Deacon program exchange	Personal evangelism
Music		



CONGREGATIONAL

Some tell-tale signs of getting off the track --



The "flock" Syndrome

In this congregation the pastor is a shepherd among sheep, a parent among children. Often young churches and young Christians are in this kind of pastor/people relationship as a natural matter of course. But it is just as natural to grow out of it. The "flock" mentality becomes a syndrome when it is no longer a step into growth but the mold of the church. It is perpetuated by strong feelings of inadequacy in the congregation and by a pastor who has "bought into" being a rescuer, wants to please everyone and be indispensable. This is a neat set-up for the burnout of the pastor and the unrestrained immaturity of the congregation. This church will only attract dependent people, will not grow, its people will not mature, will not make decisions of any importance about its own destiny as a church. It may well be sitting in a needing community, too preoccupied with its own needs to reach out and serve.

RATIONALE: "It's scriptural"



The "Wolves & Lambs"

Here either the pastor is a lamb among wolves or laypeople feel like a lamb in the mouth of the "big bad pastor." And they can often feel this way at the same time! "Wolves and Lambs" is played in times of stress when separateness is emphasized between pastor and people. The pastor may feel s/he is striving hard and doing good but that the congregation is hell-bent and ungrateful. Meanwhile, (back in the pews) laypeople may feel faithful but discounted and powerless to affect change. The consequences of this is often people taking potshots at the pastor's authority (where they perceive the problem lies) to bring Pastor "down a few notches" and the pastor retaliating by emphasizing their authority. This action is meant to help the pastor get a grip on the situation but will often only aggravate it. Pastors burnout; people leave the church.

RATIONALE: "It's in the nature of the beast (laypeople/clergy are like that)"

Paul writes "God's gifts were that some should be... pastors and teachers to equip the saints for the work of ministry...until we attain to... maturity...so that we may no longer be children... Rather, speaking the truth in love, we are to grow up in every way" (Ephesians 4:11-16)

The hang-up here is *disconnection and fixation*. No matter whose playing lamb to whose wolf, the thing about wolves and lambs is that they haven't much to say to each other. In fact, they haven't much to do with each other-except devour and be devoured. If one perceives in terms of victimizers, then conflict and tragedy is inevitable; but first we allow *fixating* of people who part of our church, the body of Christ. Jesus always likened the kingdom of God and people of God to vines, bodies, seeds, yeast - things that grow, that change, that are living. The sad thing in this hang-up is looking at our wolves and *not seeing* people who capable of being loved, capable of being fully human and capable of change.

HANG—UPS ★

-- and one solution for getting back on!



"pastorism"

Our clergy are people who have answered a call to a special and difficult ministry. Contrary to the way we can often interact with our pastors, their ministry is not made easier but often more pressured and lonely by our "exalting" their position. Whether they express it easily or not, they need our friendship and encouragement as we need theirs. — "Pastorism", however, is premised on the idea that to disagree with the pastor is to be something *bad* in the church. The call to "support the pastor!" when it becomes strident in a time of conflict is often an unsaid cue to those who sincerely disagree that they ought to leave. The insecurity in this congregation insists on *unity* at any price. The price is continuous "paring down" of the congregation to those who agree with the pastor on one or several issues and the exodus of everyone else.

RATIONALE: Behind the sincere feelings that the pastor should be "protected" is the largely unconscious assumption that the *pastor is the church*.

Like the medieval church, this church is clergy-centric. It insists on "unity" when never in history has the Church enjoyed unity without enjoying its natural diversity as well. *This* congregation is usually so afraid of an honest difference of opinion that there are no opportunities for dialogue. What it has posed as "unity" is only *suppressed disagreement*. Without an outlet, discontent grows underground between those who agree with the pastor and those who don't when all this is completely off the track - The pastor is *not* the church! With all our differences of opinion and feeling and perspective, *all of us ARE!* In the life of *this* congregation, it's time to set the pineapple on the table [see p.3, *History of the Laity*] and start talking about differences -- not so much to work them *out* as to work them *into* the church!

Any congregation can find itself caught in the grip of one of these syndromes. But no congregation can stay caught long and remain a healthy, healing community. The church, itself, needs healing.

Because these are "people problems," they require (besides prayer) "people solutions." The *Support Council* can be an excellent people solution.

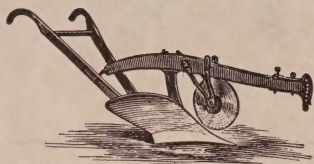
Support Councils (called "Congregational Forums" by some MCCs) are informal meetings of the entire congregation for the free discussion of concerns. So they are as open as possible, they aren't encumbered by parliamentary procedure (but are moderated by someone who is, ideally, not the pastor) and may be centered around a potluck meal. Here is how Support Council can help "unhook" a congregational hang-up:

For a church experiencing the *flock syndrome*, Support Council recognizes the validity of people's ideas. It encourages people who have felt inadequate to express themselves, be confident, see their ideas - supported or overturned - become a part of the shaping of the church. The consensus of Support Council should have impact; for example, it should be noted that the Board and Congregational Meeting will deal with its outcome. The Council is a great opportunity for the congregation to get a grip on its ministry and maturely evaluate its mission.

For a church playing *wolves & lambs*, the pastor and people can speak to each other in an open and honest setting, hear each other, can get angry, confront issues and discover they are the same species. Support Council *equalizes relationships*. So long as all parties understand they speak to each other as *equals*, it will lead to recognizing common ground and common goals. Not all the authority in the world can bring a pastor the *cooperation* needed to bring this church back to health. Only by *submitting* to each other can pastors and people work as partners.

For a church caught up in *pastorism*, Support Council allows parties to speak to each other as equals, so long as efforts are made to avoid "pastor pleasing" or "good guy/bad guy" undercurrents. This calls for real maturity in a pastor who might elect to not participate but to whom it falls to set a tone of sincere reconciliation. By "speaking the truth in love," the church can discover it does not fall apart when differences are confronted. In fact, Support Council experiences teach that differences are natural and can enrich a church when they are *incorporated* rather than expelled -- as we are *all* the church.

Some of our strongest congregations don't wait for a crisis but hold Support Councils regularly (once a month). It is excellent for building an active, informed and interested laity, exchanging information, squelching rumors, and fostering care in a congregation. Not only a vehicle for healing, Support Council helps keep the church *whole*.



BUILDING MINISTRY

How do I get people involved?

Ask them! Few people will volunteer their services; but this doesn't mean they don't want to be active. People wait to be asked - asking builds activity. Remember the *act of asking* is itself important. The most effective combination is being asked by a friend or someone known and trusted and then being welcomed by whomever is heading up the activity.

What do I tell them?

Let each person **know their help** is needed. If s/he feels you are just "looking for people" s/he will feel easily replaceable and less responsible for doing the job.

Ask people to do things **they can do well**, especially in the beginning. People are more willing to begin things they know they can do. Later, when they are really a part of the group, they will be more willing to try new responsibilities.

Make clear what job they are being asked to do, and be sure it has a **definite beginning and end**. People do not want to sign up for life so don't get them to overcommit themselves.

Tell each person how their job **fits in with the rest**. People want to understand things they are part of and they work best when they know others are depending on them.

Ask them what **they** would like to know and allow plenty of time and help in raising questions. Let them discuss their own goals; help them keep their expectations realistic.

Do these things **in person**. Do not rely on printed circulars, letters or phone calls. There is **no** substitute for talking face-to-face. It lets the person know you and know that you value their involvement; it also gives you a chance to better acquaint yourself with them.

Be enthusiastic about the value of the work. Do not apologize for or belittle it. Your mood will get across to people and they will respond.

How do people STAY motivated?

Get enough people to do the job. Overworked volunteers stop volunteering and, besides, there's extra uplift in group activity.

Make sure everyone **shares responsibility** for deciding group goals. Nothing kills enthusiasm faster than having to carry out projects that are always the pastor's or some other leader's idea. (See *Styles of Leadership* section; see also *Support Council* in the *Congregational Hang-ups* section)

Encourage people to **help each other** on jobs. "Every woman for herself" does not make for good committee interaction. Cooperation sustains commitment.

Pay attention when anyone does not meet goals or expectations. Seek them out to confidentially and frankly discuss difficulties, offering help and/or encouragement. If necessary, reassign responsibility.

Recognize good work! Commend all who have helped achieve a goal at meetings, write letters of thanks or express your appreciation in person.

CONSCIOUSNESS-RAISING

FOR PEOPLE WHO VOLUNTEER

& FOR PEOPLE WHO VOLUNTEER PEOPLE

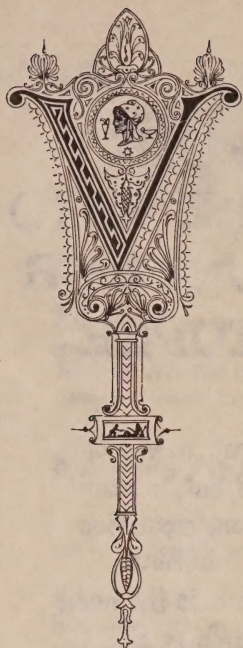


The energy of laypeople is much of the energy that moves the church. We aren't the church's professional ministers, but, in many ways, we are the church's volunteer ministers. We serve in many capacities and to different degrees after a day or week of secular work without thought for monetary compensation. But *emotional compensation* is the need of every salaried and unsalaried church worker. Because the church is a spiritual body, we sometimes harbor prejudice against the notion that we are *each other's* "reward" for service. But the miracle of the church is that it is *people*. It is important to ungrudgingly understand the needs of people if lay service is to be rightly motivated and sustained.

Laypeople need to serve as much as the church needs them to serve. Like all people, we need to undertake tasks we can feel are *manageable, significant and appreciated*. These basics can escape us. Instead we can often guilt-trip ourselves or others into work, don't point out the significance of tasks, allow people to over-extend themselves (sometimes only in search of the appreciative words that rarely come) and invite the burnout syndrome so prevalent around churches. It's a terrible irony that a body so dependent on its volunteer service is often a poor steward of it.

No act of service - but most especially volunteer service - should ever be coerced, ever be discounted or ever assumed to be from an endless stream not needing recognition or care. This care is the responsibility of the whole church.

Every act of service is one person's response to Jesus' call to be active in our faith. However humble, service is a gift of which we must all be good stewards.



OLUNTEERS!

It is never your duty to:

Give what you really do not want to give.

Do what you really do not have time to do.

Sacrifice your integrity for others.

Drain your strength for others.

Listen to unwise counsel.

Bear the burden of another's misbehavior.

Apologise for being yourself.

Be anyone other than exactly who you are.

Think before you volunteer!

Understand the *specifics* of your task
(including *duration*).

When you volunteer, *commit yourself* to the task.



INSTRUMENTAL/EXPRESSIVE LEADERSHIP

The secretary/clerk who makes sure people know what is expected of them is an example of instrumental leadership. One who can put the strong feelings of a group into words is an example of expressive leadership. We shouldn't expect that both will always be found in the same individual. A more corporate view sets free varied gifts of leadership.

DANGER-TRAPS IN "BESTOWING" LEADERSHIP:

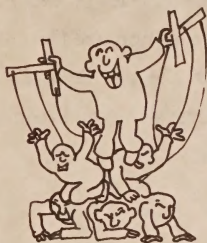
- Leadership as *reward* because an individual has been faithful. Faithfulness is, regretfully, *not* a qualification for leadership in the church.
- Leadership as *representation* of groups irrespective of gifts of leadership.
- *Fear of hurting people* makes bestowing leadership a powerful temptation. Our duty is not to please people but to share leadership with those who are truly called and gifted by God.

STYLES OF LEADERSHIP



The Autocrat

Autocrats make decisions alone. S/he tells people what to do. Usually s/he feels either subordinates can't be trusted with decision-making or that decision-making is simply none of their business. Workers typically resent the autocrat and are hesitant to cooperate, resulting in the autocrat's use of force, coercion or threats. Apathy and resentment are often the fruits of autocratic leadership.



The Manipulator

The Manipulator feigns participatory management by asking subordinates for help in decision-making and rejecting any input not in line with the solution s/he has already formulated. If no one suggests what s/he's seeking, the manipulator "hears the group saying" something consistent with the preconceived solution. While this leader's correct that people like to be included in decision-making, s/he fails to be aware that they are quite aware of being manipulated and consequently feel frustrated and degraded.



The Consultative Leader

This leader recognizes that subordinates have skills and information which will help him/her make more effective decisions. S/he communicates this by genuinely asking for and valuing their help, at the same time making it clear the ultimate decision and its outcome is his/her responsibility. This leadership style recognizes and utilizes competency in the group while avoiding the façade that participants make the final decision when in truth they do not.



The Participative Leader

In this leadership style all participants share relatively equally in responsibility for decision-making. Status and recognition are based on contribution rather than position. For this process to be successful, each group member must accept the commitment to contribute fully, all must share each other's confidence and trust, must honestly value each person's participation and share the information and skills necessary for effective decision-making. Personal maturity must exist within the group members, including the leader. When the final decision is reached, it will be supported by all in the group. This process often results in decisions superior to individual solutions. By requiring maximum utilization of individual resources, group members also benefit; they learn they are important to the organization and that their influence is valued. If the participative leader can encourage individual gifts to the fore without withdrawing his/her own influence altogether, a balance is struck that "edifies the body" (be it a committee or a church) and results in superior problem-solving.

- adapted from a
paper contributed by the Mid-
Atlantic Taskforce on Lay Concerns

HAVING GOOD MEETINGS



Parliamentary Procedure De-Mystified

Without rules, meetings—even those run by well-meaning individuals—would become chaotic. In order for action to occur, rules of conduct are applied so that desires become motions which are then discussed, changed where necessary, voted upon and become reality. *Robert's Rules of Order*, devised for the U.S. House of Representatives, apply to congregational meetings. So that everyone can become actively involved without being "out of order," the following summary should be used as a guide.

1. Motions.

A motion is a statement requesting something be done. When the **Chair** (the leader, who usually doesn't look anything like a piece of furniture) states the floor is open, the linoleum does *not* fall into the basement, but rather a motion may be introduced, provided it is relevant to the topic at hand. *It must be seconded* or it will be rejected. After being seconded, the Chair will ask for speakers in favor of the motion (a list of names may be taken) and for speakers opposed (a similar list is drawn). Then each will have a turn to speak, unless the Chair limits the total number of speakers. Once a motion is on the floor, *NO OTHER MOTION MAY BE BROUGHT UP* (with certain rare exceptions, as explained below)

"I move we have a picnic this
Saturday at 2:00 P.M."

"I second the motion."

2. Amendments.

Amendments can be "friendly" or "general." Friendly amendments modify the motion with the approval of the author, thus do *not* have to be voted on.

General amendments may change the intent of the motion, thus they require a second, without which the amendment fails. Once an amendment is seconded, discussion can only be about the amendment, *NOT THE MAIN MOTION*.

Amendments may themselves be amended. Again, this requires a second, and then discussion can only be on the amendment to the amendment, *NOT* on the original amendment to the motion *NOR* the motion itself.

"I offer a friendly amendment to
have the picnic on Belle Isle."
(the author approves)

"I move we amend the motion to
read 'a picnic & volleyball game.'"

"I move we amend the amend-
ment to read 'volleyball game
using water balloons'."

3. "Points" and "Questions"

There are three points and one question which can interrupt at any time and not be out of order. They are:

- A. "Question of Privilege"—asked so that the honor, dignity and/or safety of the assembly are maintained or improved.

"I rise to a Question of Privilege...
my request is that the speaker
come inside so we can hear him/
her better."

b. "Point of Order" -- stated in response to someone not being in order (not relevant to the topic at hand). The person making the point wishes to correct the oversight. A point of order must first be recognized by the Chair and then ruled upon by the Chair and/or parliamentarian.

c. "Point of Parliamentary Inquiry" -- as its name implies, this point asks if an action would be in order at this time. It does not lead to debate nor appeal.

d. "Point of Information" -- this point asks for clarification and is asked of the Chair even though the information may come from the present speaker. This speaker, in response to the point of information inquiry, also addresses the Chair and not the inquirer.

Please note: these points and question can be abused and, if this becomes evident, the Chair may opt to refuse acknowledgement and ask the "Sergeant-At-Arms" to remove an offending person.

4. Closing Debate.

If someone wishes to end debate before all have spoken, they may move to "move the Previous Question," provided they have been recognized by the Chair. This action may not interrupt anyone and requires a second. There is no debate and needs a 2/3 majority vote to pass. If it passes, **A VOTE MUST BE TAKEN ON THE AMENDMENT/MOTION UNDER QUESTION.** If it fails, discussion may continue until everyone has had a chance to speak.

5. Voting.

At the end of each discussion, the Chair will ask for any further discussion. Hearing none, it will ask for a show of hands for those in favor of the amendment or motion under consideration. Then the Chair will ask for those opposed. Finally, the Chair will want to know how many are abstaining.

For a motion or amendment to pass, a simple majority (50% plus 1 vote) is needed, unless otherwise stated by the Chair or by laws.

"Point of order!..The speaker is referring to something not on the floor now."

"Point of Parliamentary Inquiry?.. Would it be in order to offer an amendment now?"

"Point of Information?.. Does Belle Isle allow water balloons on weekends?" OR

"Point of Information?.. I wish to ask the speaker a question -"

"I move the Previous Question."

- ERIC LORANGER, MCC DETROIT



Because the UFMCC bylaws place major responsibilities in the hands of the congregation, it's important you be able to find your way through them. Below is a guide to the many aspects of congregational life governed by the bylaws; numbers to the right of each subject refer to article and section. Copies of the bylaws are available in your local church office, or for a small fee by writing the fellowship office, 5300 Santa Monica Blvd, Suite 304, Los Angeles, California, U.S.A. 90029

GUIDE TO THE BYLAWS

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Bylaw changes may take place biannually at General Conferences; this may affect the placement of subjects within articles.

FELLOWSHIP VOCABULARY

ministry It's written in Scripture that Jesus "went about doing good." Ministry is all service we do within and outside the church, "doing good" as followers of Christ.

clergy A special order among ministers; sometimes called "professional ministry" (although not all clergy are paid nor, in the pure sense, is ministry a matter of "professionalism" or "unprofessionalism"). Although clergy often minister in the community as well as in the church, the primary ministry of clergy has been towards the church body, itself ~ caring for and building up the church with the Word and Sacraments.

lay ministry The service within and outside the church of Christians who aren't clergy. Despite popular belief, "lay" ministry is not "unprofessional" ministry. "lay" refers to "laos," the earliest term for all Christians, adopted from the Hebrew nation and meaning "the People of God" ("Laos" is the root of "laity"). From the beginning of the church it was recognized that *all* members of the church are ministers.

deacons In the New Testament a ministry originally meaning "table servant" but used in the broad sense of "servant." To understand the expansive nature of "deacon-ing," it's important to realize that even Jesus and Paul were also referred to as "deacons" ~ New Testament writers did not intend to designate an office but describe a *function* of ministry when writing about the deaconate, a function fundamental to being *Christian*. Over the centuries, the deaconate developed as a fixed office of comfort and aid (See chapter on the History of the Laity).

exhorters Student clergy Exhortership is a position recognized within UFMCC as preparation for clergyhood and a testing of one's call.

study group A group of individuals who have expressed interest in joining the Universal Fellowship and are authorized as a study group by a district coordinator and district board of home missions. A worship coordinator is assigned, who may be a clergy or lay person.

mission A study group that has functioned for at least 3 months, is composed of at least 25 active persons and adequately supports itself *OR* a study group that exists in an area of limited numerical potential and so has not reached 25 persons over the course of 2 years. In either case, this congregation petitions the district coordinator who confers with the board of home missions and board of elders. If all concur, mission status is granted, an interim pastor appointed and church officers are elected by the congregation.

chartered church

A mission that has functioned for at least 3 months, is comprised of at least 35 members and can financially support a pastor and program of church activities. This congregation petitions the district coordinator who confers with the board of home missions and board of elders. If all concur, chartering is granted. This congregation then elects a clergy person as their pastor.

general conference

The biennial meeting of all UFMCC clergy, lay delegates and elders for the transaction of the business of UFMCC. To be represented at conference, each chartered church elects 1 lay delegate per 100 members, each mission elects 1 lay delegate and each study group may send one official observer.

district

All study groups, missions and chartered churches within a geographical area defined by the board of elders. At least 1 conference a year must be held within each district.

fellowship

The Universal Fellowship of Metropolitan Community Churches, which is presently comprised of all congregations within the eastern and western Canadian districts, the district of Australia, nine districts within the United States, and the world extension areas.

world church extension

Areas throughout the world in which interest in the Fellowship or MCCs have been established. A board of w.c.e. oversees and establishes procedures for these areas. W.C.E. includes the United Kingdom, Denmark, the Hispanic Americas, Nigeria, South Africa and New Zealand.

gss

The Commission on Government Structures and Systems, charged with re-evaluating UFMCC's ministry and church government systems (as outlined in bylaw articles 3 and 4). Over our first decade, these systems have developed as responses to immediate needs and as carry-overs from our previous denominations. GSS has the important task of re-designing a homogeneous plan of local, district and fellowship government that benefits growth, our internationalism and lay-clergy partnership. GSS is composed of 50% lay and 50% clergy membership; all its proposals are subject to General Conference approval.

elder

One of seven persons elected and authorized by General Conference to carry on the administrative affairs of UFMCC. The Board of Elders will be expanded to 9 members once the fellowship reaches 100 chartered churches. An elder may be a lay or clergy person.

commission on the laity

A body composed of elected lay delegates from each of the districts and a chairperson elected by the lay house at general conference. The commission on the laity is designed to advocate the concerns of the laity, facilitate communication between the laity and board of elders and to promote the maturing of the laity into partnership with the clergy in the service of the Church. A lay meeting, moderated by the district rep to COL, is conducted every district conference to hear concerns and plan projects. Many of the activities listed on page 11 are products of COL's work in the districts.

OPPORTUNITIES

Deacon program exchange ~ "The Deacon Project" Mr. George Kennedy, South Central District Lay Rep. c/o MCC Dallas, Texas, can be written for more information.

"Ministering to Ministers" ~ a workshop about supporting our pastors. Mr. Jim Kerber c/o MCC East Bay, California.

Beginning new congregations ~ Mr. Michael Mank, Northwest District Lay Rep is pioneering this important work; he is part of a lay team that has started an MCC in Humbolt, California. (c/o MCC San Francisco).

Personal Evangelism ~ Alan Fox, assistant district coordinator, Mid-Atlantic District c/o MCC Washington, D.C.

District newsletters ~ Ms. Jackie Walker, Great Lakes District Lay Rep. c/o MCC Detroit, Michigan. Compiling and distributing news of congregations in the district family.

Lay Taskforce ~ organizing and activating district laity through group process. Mr. Ravi Verma, Mid-Atlantic Lay Rep c/o MCC Pittsburgh.

District Lay Meetings ~ meeting-time specifically set aside during district conferences for laypeople to discuss concerns, participate in workshops, plan projects, exchange information. Lay meetings were designed by the Commission on the Laity to help promote communication and activity within district. For more info see your district lay rep to the Commission on the Laity!

What is Excel? The EXCEL MOVEMENT is a lay educational program of Samaritan Theological Institute. Its overall purpose is Christian renewal of individuals and congregations. EXCEL holds intensive weekend "Exercises in Christian Community Living" which teach what is basic or fundamental to being Christian (it's called an "exercise" as it is modelled after the Spiritual Exercises of St. Ignatius of Loyola of several centuries ago). Led by a dedicated "team" of four or more persons (lay and clergy), participants work, play and worship together at a retreat center or isolated location. Every element of the weekend is designed to bring new life and meaning to one's personal and spiritual growth and new vitality to the whole church community.

Because of the necessity to intensively train teams, EXCEL has been rooted in the Southwest District (where it originated) and has not easily moved to other areas. But its program has been so favorably recommended that other districts are now training their own teams, such as the Northwest District, which has already held a successful Exercise, and the Great Lakes District.

If you want to learn more about EXCEL, write: EXCEL/STI c/o UFMCC 5300 Santa Monica Blvd., Suite Los Angeles, California 90029 or call (213) 464-5106.

Lay Ministers are needed in Eastern Canada! District Coordinator Brent Hawkes reports he is now the only clergy person in all of the new Eastern Canadian District. He is actively encouraging not only other clergy but exhorters and capable laypeople, all with strong MCC identities and ministries, to come to Eastern Canada and pioneer new works there. The district will underwrite these efforts. For more information, please write Rev. Hawkes c/o MCC Toronto, 736 Bathurst Street, Toronto, Ontario M5S 2R4, Canada. A resumé should be included.

NOT THE LAST WORD:

"And he gave some...pastors and teachers for the equipping of the saints for the work of the ministry." (Ephesians 4:11-12)

It's a common and harmful misconception to think laypeople's ministry is limited to what is done in and for the church. Valuable and necessary as these activities may be, it is only by what we do in the *world* that our fullest witness and service is rendered. We may be nurtured in the church, but the (above) ministry for which we must be ultimately equipped is not *kleros* ministry — not ministry that echoes that of clergy — but the ministry of *laos*, the people of God. We are the people whom God has called to follow Christ out of the churches and into the main stream where he "went about doing good." Although it may be always a place of growth and renewal, the truly whole church is not content to serve only itself or mistake a full agenda of "church programs" for its mission. The whole church sends its ministry out into the world; we are those ministers.

Good Reading on the Laity:

THE CHURCH AND ITS LAITY, Georgia Harkness (Abingdon Press, 1962)

THE MINISTRY OF THE LAITY, Francis O. Ayres (United Methodist Church,
Number 609, 1962)

**THE NEW LAITY, Ralph Bucy (Word Books, 1978)

GOD'S FROZEN PEOPLE, Mark Gibbs and Ralph Morton (Westminster, 1964)

LET MY PEOPLE GROW!, Michael Harper (Logos 1977)

**CALL TO DISCIPLESHIP, Juan Carlos Ortiz (Logos, 1975)

**DISCIPLE, Juan Carlos Ortiz (Creation House, 1975)

**PRIESTS TO EACH OTHER, Carlyle Marney (Judson Press, 1974)



YOUR FEEDBACK IS WELCOME

Your comments, suggestions & additions to THE WHOLE CHURCH BODY BOOK can

sent to: Jean Gralley 27146 West Six Mile Road, Redford, Michigan 48240

(☆ ☆ Requests for additional copies can be made at above address)

☆☆ SPECIAL THANKS ☆☆

is extended to the UFMCC COMMISSION on the LAITY members
whose faithful work in their districts has provided much of the material
and inspiration for this book. ☆ ☆

Also to ☆☆ Marcia ☆ Bailey, Roger Cserezsnye, Channie, & my church family,
☆ MCC Detroit ☆

for their support and encouragement. ☆☆

Jean Gralley has been Chairperson of the UFMCC Commission on the Laity from 1977 - 1981. She is a freelance graphic artist living in Redford, Michigan.

☆ The WHOLE CHURCH BODY BOOK ☆

Excellent for:
all laypeople,
clergy,
&
new members' classes

